7. This Self who is all-knowing, all perceiving, whose glory is here in the earth, is seated in the bright city of Brahman, in the ether of the heart. He whose essence is mind, and who is the guide of the vital air and the body, is seated, having placed the heart in the body. The wise see, by the eye of right knowledge, that which shines as bliss, as immortal.

" 8. The knot of the heart is cut, all doubts are dissolved and his *(i.e.* the wise man's) deeds cease, when the Higher and Lower (Brahman) is seen.

" 9. In the bright and excellent sheath exists Brahman, the pure, without parts, the bright, the light of light-giving bodies, which the knowers of Self know.

" 10. The sun does not shine there, nor do the moon and the stars. These lightnings do not shine there, how can this fire ? After that shining One alone does all shine; all this shines by its light" (see *Katha* V—15).

The Third Mundaka *treats of the nature of Brahman in continuation of that described in the second mundaka and of final union with him.*

Section i.— Verse 1. Two birds, related to each other, and friends, are sheltered in the same tree. One of them eats sweet fruits, while the other looks on without eating.

This famous verse indicates the relationship of the human soul with God. It describes the human soul and the Divine-soul as two birds dwelling on the same tree, of whom, the one, the human soul eats the sweet fruits of the tree, while the other looks at it without eating. This is understood to symbolise the relationship of the human soul and God. Though dwelling together in the same tree which is the human body and eternally united, the human soul alone eats the fruits of the tree, that is, to say, enjoys the fruits of his actions, while his companion

God, only looks at it without eating the fruits, which means the results of man's actions, good 'or bad, do not attach to God, though he is eternally united to man. Smtasuatara.—chantey **JF-6** *expresses the same idea,*